as the mother of their peace and joy."* If so much can be justly said of law,, what is to be said of those who have set this law at defiance, and that under its most sacred form—the form of moral law ? No proposed scheme for dispensing pardon deserves to be looked at which does not provide a means of upholding that law.

This moral law points to God as giving and defending it, and when we look to him we are constrained by our moral nature to regard him as a being who hates evil and who punishes it. The conscience of man not only approves of the good but disapproves of the evil, and declares that the evil is deserving of punishment Besides, an abhorrence of evil is an essential element in holy exercises of will! If we follow out the intimations given by these facts of our moral constitution, we must believe that God hates sin, and that as upholder of the law and Governor of the world, he ought to punish transgression. We have the very same evidence of all this, as we have of the fact that God approves of the good, and will reward it. We are entitled to say, not metaphorically or anthropomorphologically, or in the way of accommodation to man, but literally and truly, that God hates sin—not as a personal offence against himself—but that he hates sin as sin, and has a feeling of holy indignation against the perpetrator.† He who proposes to provide a

* Hooker's Ecclesiastical Polity.

† All systems of atonement (that of Mr. Maurice, for example) are defective, which do not embrace (along with other elements) a means of reconciling a God who hates and who punishes sin. But let it be carefully observed, that it is not a retaliation or revenge for a personal offence that God is supposed to require. This is the only idea of an atonement which some (*e.g.* Mr. Greg in his Creed of Christendom, p. 262) are able to entertain, and hence they wonder how God should not at once forgive sin as man may forgive a personal slight. But we have seen in examining the moral constitution of man, that the disapproval of sin, (sec p. 341,) and the hatred of sin, (p. 314,) differ in their whole nature from the mere resentment on account of offence given, (p. 425.) The two first belong to the

moral constituents of man, the conscience, and the will, and the last to his emotional nature. It has been customary with these same parties, Christian and Antichristian, to represent the punishment of sin as merely something following sin in the course of things, *'not the execution of a sentence, but the occurrence of an effect." True, it is an effect following in the course of things, but the question arises, who hath appointed this order of things ? The course of events might surely have been otherwise. The course of things brings punishment because God hath so appointed it, and God hath so appointed it because he hates sin. In order to avoid the effect, there must be a means of rendering satisfaction to the justice of God,